2:Evans-Pritchard E-5 (1936) 1949
FL11 Luo FL11

many cattle, sheep, and goats and most of their country is suitable for a pastoral life. Fishing plays a big part in the economy of the lakeside tribes. Hunting is little practised to-day, but in the old days organized hunts were a regular feature.

The homestead, the residence of an elementary family or joint family, is generally called *dala*, a Bantu word, but in the more purely Luo parts of the country the Nilotic word *pachu* (pl. *mier*) is used, especially by the older men. It is usually surrounded by a thick hedge of euphorbia, a narrow gap in which is the entrance to the kraal, round which are the huts and granaries. Nothing is said about the domestic life of such homesteads nor of kinship life in this article, for its purpose is to outline the nature of the larger structural groups.

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At the present time Luoland is divided into a number of administrative locations. These locations, shown on the map, vary considerably in size of area and population. According to official returns most have populations of under 20,000 and the only two with populations of over 30,000 are Alego (33,604 with density of 204 to the square mile) and Samia (41,811 with density of 192). Density of population is greatest in some of the fertile northerly locations: North Ugenya (29,363 with density of 518), South Ugenya (7,697 with density of 541), and North Gem (29,014 with density of 287). It is lowest in some of the lakeside locations in South Kavirondo: Kanyamkago (1,904 with density of 12), Kanyamgoa (2,047 with density of 21), and Gwassi (4,934 with density of 42).

These locations correspond approximately with the old tribal areas of the Luo. The main differences are that in South Kavirondo Karacuonyo location (28,207 with density of 167), Muhuhu location (26,465 with density of 174), and Kabondo location (7,926 with density of 128) comprised a single tribe, as did North Gem and South Gem (19,442 with density of 237), North Ugenya and South Ugenya, and West Kano (28,617 with density of 265) and East Kano (23,730 with density of 158).

It is beyond question that the whole of Luoland was once occupied by Bantu and Nilo-Hamitic tribes and that the pressure which has continued, particularly against the Bantu, on the confines of Luoland to the north, east, and south, almost up to the present day is the end of a gradual process of expansion and assimilation. The Luo have been greatly influenced by Bantu culture during its development.

The expansion of the Luo towards the south has resulted in their division into two parts between which Kisumu location forms a narrow bridge, the Luo of Central Kavirondo, the *Jonye*, the 'Inside People', and the Luo of South Kavirondo, the *Jouko*, the 'Outside People'. The southwards migration seems to have been across the gulf from Uyoma and Asembo to Karacuonyo, and not round it and to have taken place over several generations, commencing, if the genealogies are to be trusted about seven generations ago. Across the gulf the Luo came up against Bantu (*Maw*) and Nilo-Hamitic (*Lango*) tribes. The conquest and cultural

S: Hobley G-6 (ca. 1930) 1963 PL11 Lan PL11
Bantu PL13
Bantu Kavirondo PL4

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of the baby, if a boy, and round its left wrist, if a girl. Next morning, the body and head of the quail are cut off, leaving the lower half of the beak of the bird suspended by the string round the child's neck; everyone then knows that it has been named.

Names are often suggested by some event happening at the time.

Mumia was born on the day of an attack by the Wanga or Elgoni people, and was thus named Mumia. Formerly, again, when Europeans were great curiosities in the country, if a child was born on the day a caravan camped at the village, it would often be named after the leader of it, if he chanced to be well known, thus "Jackson," "Martin," and "Chilver"[1] are very common.

Tattooing and Tribal Marks.

These rarely appear to have any special significance, but, among the Ja-Luo people, it is thought that a woman will not bear children unless she is tattooed.

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All Kisumu girls are tattooed just below the navel (Fig. 6). When, however, a woman first becomes pregnant, more elaborate tattooings are added in front as far up as the breasts, and a belt of markings is carried right round the waist. All the men are not marked, it is quite a matter of choice with them. For instance, the head chief of the Kisumu people is not tattooed.

Fig. 6

The various tribes of the Ja-Luo have slightly differing tattoo marks.

Among the Kwavi, if a warrior kills an enemy in warfare, on his return he has two rows of round marks tattooed on his right chest and continued upwards over his right shoulder; moreover, upon reaching home, it is considered essential that he should have connection with his wife as soon as convenient; this is believed to prevent the spirit of his dead enemy from haunting and bewitching him.

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The Turkana and Suk tattoo rows of spots from the chest over the shoulder, but whether this is significant of the warrior having killed an enemy or not, is not known.

An examination of the Kwavi language affords reasons for believing that there is a strain of Karamojo or Turkana blood among them, and this peculiar tattooing custom may be additional evidence of the affinity.

The Kwavi women have a number of raised dots tattooed on their stomachs and abdomen arranged regularly in close board fashion. An ornament is rubbed into the sore to produce scars.

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Numerical Peculiarities of Tribes.

In a previous publication[2] I ventured the opinion that the female sex greatly outnumbered the male. My observation was based upon the prevalence of

[1] The native versions of the names Jackson, Martin and Hobley.
[2] *Loc. cit.*, p. 19

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polygamy, and the deceptive fact that the village headmen and elders generally have large numbers of wives. Though still of opinion that the female sex predominates, their numerical superiority is probably not as great as I thought at first, and having had my attention called from time to time to the large number of unmarried adults in many of the villages, I have collected statistics on the subject.

The summary of these statistics is as follows :—

Bantu Kavirondo			male births ...	57½ per cent.
			female " ...	42½ "
Nilotic stock	Jo-Luo	... ...	male " ...	62 "
			female " ...	38 "
	Nandi	... ...	male " ...	49½ "
			female " ...	51½ "

It thus appears that among the Bantu tribes the number of male births is in excess, and among those of Nilotic origin, particularly among the Nilotic Kavirondo, the female births are in excess.

The statistics also show the average number of children in a family among the various races.

		Average Number of Children.
Bantu Kavirondo		7·75
Nilotic stock	Jo-Luo	3·96
	Nandi	2·6

Of course in times past the wastage of male life was extremely heavy, and in spite of the more peaceful times now prevailing, still is so.

In connection with this subject I may mention that as the country settles, and the male sex obtains a better chance of survival, I am hoping that the custom of marriage by purchase, which entirely prevails in this area, will prove an incentive to the younger male population to turn their attention more to the habit of working steadily for hire, in order to obtain the wherewithal to buy their wives, and I hope I am not too sanguine in making the statement that I fancy signs of this movement are becoming apparent.

4: Dobbe G-9 (no date)1927 F2.11 Lwo F2.11

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Gross Revenue.

Kanadongo	£1,116
Lodoo	1,027
Lwamia	6,270
Lwapunga	2,442
Lukungu	1,469
Owen	4,395
Rurongo	2,000
Unkua	11,142
Mukura	771
Rusinga (Island)	2,000
Mfwangano (Island)	1,700
	£36,662

Short Account of Visit to Lake Rui.

236 The following short account of a trip round Rusinga Island and up the Mbita river may be of interest as showing different methods of fishing followed by the Lake shore Jaluo. I had arranged with the son of Chief Asumo of Kanu to go and see the fish being taken out of the basket traps at the weirs at the mouth of the Kibon river and at 6.30 a.m. on May the 29th started off from the Shore Post with D. in the Government Motor Boat. It took us about one hour to get to the mouth of the river and on the way we saw the fishing fleet coming back with the night's catch to Nungo fishing station. We ran the motor boat a few yards up the river mouth and landed and the boy lit a fire and prepared breakfast. While waiting we watched the various fish-eating birds which were very numerous. The ordinary
136 Sterna Bergii rubo (Dholuo, Ojuri) was there in large numbers. Two bird goes right down under the water after the fish. It is said to capture the Fulu, Adol, and Gunga. An occasional cormorant (Dholuo, Kwan) was to be seen and one or two storks (Dholuo, Ojuri) while numerous birds like seagulls and terns (Dholuo, Siaia) were flying about and occasionally dipping down into the water to capture a small fish.

The most remarkable birds however were the pelicans, *Pelecanus onocrotalus* (Dholuo, Mbuni) which were floating quietly about and occasionally dipping their enormous beaks into the water and then raising them skywards to allow the unfortunate victim to slip down their throat more easily. Large numbers of kingfishers, *Ceryle rudis* and *Corythornis cristatus* (Dholuo, Kalowandi) were also seen. The empty shells of numerous fresh water snails (Dholuo, Ogengulo) strewed the shore, which was very sandy. While we were waiting a native brought up a small fish trap (Dholuo, Monethi) which he had just taken out of a ditch running into the Lake. This contained five